12.

CERTAINE FRIVOLOVS OBIECTIONS AGAINST THE GOVERNEMENT OF THE CHVRCH OF ENGLAND; ANSWEARED

By *John Jewel*, ſometimes Biſhop of *Sarisbury*.

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TO THE READER

Reader,

IF thy heart hath not made a Covenant with Ignorance, or not growne obſtinate, through peeviſh Willfullneſſe, reade, peruſe, and digeſt theſe enſueing lines, dropt from the learned and judicious quill of this moſt pious and renowned Author; Whoſe well knowne worth and ſingular Wiſedome may challenge (if not, command) your faire acceptance: He appeares not, here, like David, raining the Philiſtime; but like our Saviour, reproving the Phariſees; reſerving his downeright blowes for ſtronger Enemies, and more diſcovering the folly of his Foe, then the ſmartneſſe of his ſcourge; Whoſe ſudden pen (not guilty of any thing that is not pretious) carries with it the Aſpect,

rather, of an ingenious haſte, than a ſtudyed Con-futation: *Which, nevertheleſſe, upon matiue deliberation, if it convince not the erronious fancy, and rectifies not the weake Judgement of unwilling ignorance, his* Pearles *are loſt, till found by ſuch as have the knowledge how to prize them.*

Farewell.

Certaine

Certaine frivolous Objections againſt the Government of the Church of *England*, anſwered by *John Jewel*, Biſhop of *Sariſbury*.

The Firſt Reaſon of the Novellists.

God ſo loved the Church, that He left a perfect patterne orderly, Epheſ. 4. *Novitiorum prima ratio.*

But here is named neither Pope, nor Archbiſhop, nor Archdeacon.

Biſhop Jewels *anſwer.*

HOW know you that the fourth Chapter *ad Epheſ.* is a perfect patterne of Eccleſiaſticall Governement? We have, now, neither *Apoſtles*, nor *Evangeliſts*, nor *Prophets*, yet are they the chiefe in that patterne: Neither have we there, either *Biſhop*, or *Presbyter*, or *Diaconus*, or *Catechiſta*, or *Lector*; and yet are theſe neceſſary parts in Eccleſiaſticall Government; Therefore this Patterne is not perfect, to hold for ever; Neither, were there, then, any publique Churches, or Pulpits, or Schooles, or Vniverſities, &c.

Saint *Paul* nameth neither Pope, nor Arch-biſhop, I grant: and the Church is not governed by names, but by Offices. Every, Biſhop, then was called *Papa*: And

Anacletus, that was next after *Peter*, (if there be any weight in his words) nameth Archbiſhops.

The Second Reaſon.

Secunda ratio

The Synagogue of the Jewes, *was a figure of the Church of Chriſt, and God to the perfection of that Church omitted nothing.*

Biſhop Jewels *Anſwer.*

I See not what you would conclude: Perhaps you will ſay, they had not the names of Pope, or Arch-Biſhop: So had they not this name *Epiſcopus* in all *Moſes* Law: yet were not all Prieſts of like aunciency in governement. They had other names that were equivalent with Archbiſhops; as *Principes Synagogæ, Principes Sanctuarii, Principes familiarum Leviticarum, Principes familiarum Sacerdotalium, Principes Sacerdotum, Principes domus Dei, Pontifex, Summus Pontifex, Summus Sacerdos.* Therefore the negative reaſon is but weake.

Againe, whereas it is ſaid, that to the perfection of the Synagogue, there wanted nothing: it may be anſwered, that to the perfection thereof, there wanted many things, as it is knowne and confeſſed. And as the Synagogue had not the names of Pope & Arch-Biſhop; ſo had it not the name of Apoſtle, or Evangeliſt.

Tertia ratio.

The Third Reaſon.

Where the ſubſtance of any thing is moſt perfit, there the accidents be moſt perfit: But the ſubſtance of true Religion was moſt perfit in the Primative Church, and yet there was then no Arch Biſhop. Ergo.

Biſhop

Bishop Jewels *Answere.*

FIrst, this *Maxime* is not proved, for it may well be doubted whether the most perfit substance hath evermore most perfit accidents, And againe, the substance of Religion is the same now, that it was then: The difference, (if any be) standeth in the accidents, and not in substance.

In the Primitive Church, God rayſed up Apostles and Prophets, and gave them power extraordinarie, as the gift of tongues, the gift of healing, the gift of government, &c. In place whereof, he hath now given Vniversities, Schooles, Bishops, Archbishops, &c.

But you may say, There was then no Archbishop; So may you say, that before King *Saul*, there was no King in *Israel*: So may you say, that before of late times, there was neither Duke, nor Earle in *England*: so may you say, that in the Primitive Church, there was neither Deane, nor Person, nor Prebendary; And yet now, both in Ecclesiasticall and civill government, all these are thought necessary.

Last of all, where you say, there was no Archbishop in the Primative Church, it is written by many, that Saint *Paul* made *Titus* Archbishop of *Creta*; * *Erasmus* saith, *Paulus Titum Archiepiscopum Cretæ consecravit*: And *Lyra* likewise saith, *Paulus instituit Titum Archiepiscopum Cretensium*. If these Authorities like you not, *Chrysostome* saith, * *Paulus Tito multorum Episcoporum judicium commisit*: Now having the Government of many Bishops, what may we call him but an Archbishop?

* *Erasm. in argumento epist. ad Titum*

* *Chrisost. in 1. cap. Tit.*

The

The Fourth Reason.

The Ecclesiasticall and Civill governement may not be confounded, or be together in one person: But to be a Chiefe, or a Ruler, is a civill power, Ergo, it cannot be exercised by any Ecclesiasticall person.

Bishop Iewels *Answer.*

BOth these governements were confounded in *Moses*: Therefore, they may be confounded. And the Priests of *Israel* had the Judgement and governement of the people. And Saint *Augustine* was troubled with hearing, and determining of Causes: as appeareth by *Possidonius*.

And where you say, to be a Chiefe, or a Ruler, is a Civill governement: nay in Ecclesiasticall causes, it is Ecclesiasticall governement, and not civill: And these differences of governement may not so unadvisedly be confounded: This is the key of Ecclesiasticall correction, and belongeth onely to the Ecclesiasticall Officer, and to none other. Hereof Saint *Paul* saith *Beniorem ne corripueris nisi sub, &c. Tradidi illum Satanæ, &c.* This jurisdiction is not civill, but ecclesiasticall, and therefore may be exercised by any ecclesiasticall person.

I beseech you take these sudden answers in good part. As for these reasons; in my Judgement, they
Pro. 22. are not made to build up, and they are too weake to pull downe. *Stultitia nata est in corde pueri & virga disciplinæ fugabit illam.* It is but wantonnesse; correction will helpe it.

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FINIS.